285 415 handle (fig. 8a), used for drying sweet substance obtained from cane (p. 19).

[492] (e) Saddles were formerly made from tules.

415 531 In contrast to twined ware, all of which was plain, all coiled ware except piñon jars had designs in red, or red and black basketry material; money jars further decorated with row of black mt. quail crests and, in post-white times, red yarn, inserted around shoulders. Pieces of abalone shell, shell or glass beads not used for decoration.

531 Either informants had forgotten them, or else few designs had names; when shown some 26 designs taken from Tübatulabal basketry collections, SM recognized 3 (fig. 9) which had descriptive names, king snake design (pokpo·go·no·lo·wun),

a b c

Fig. 9. Basket design elements. a, rattlesnake; b, little boy; c, kingsnake.

little boy design (anayhi·lo·wun), rattlesnake design (cImIndiŋlo·wun), "a hard pattern" (ES).

● [532] Human figure design aboriginal (SM); pictographs of human figures in territory tend to confirm this, although Kroeber holds human figures on baskets result of American influence (Kroeber, [171] Handbook, 541). ES recognized several Yokuts designs (Kroeber, Handbook, 533, fig. 47, nos. 1, 8, 15, 16) which she had seen on Tübatulabal baskets, but did not know names for them.

285 Mats.- Mats (paht) were made from whole dried trimmed tules, which were soaked before being woven; mats 3-5 ft. wide, of varying lengths, made in plain twined weave with each series of tule weft elements spaced about 3 in. apart. Top, bottom edges finished with tule braid (ta·ła·bil). Specimen 1-21064, large tule mat used for house covering, has braid edge, as has fragment of mat 1-28574; specimen 1-28575, also fragment, has wrap edge. Large mats used to cover walls, floors of living houses, to sit on while working outside, to sleep on. Small tule mats bordered with tule braid, but lacking weft bandings, used on both types baby cradles; hood for baby's second cradle also of tules.

281 286 Rabbitskin blanket.- Fur blankets (wihnibI·l) made from jackrabbit skins; woven on 4-post frame (fig. 10), chiefly by men. About 12 (SM), 40 (FP) skins needed for blanket, which was "as big as woolen double blanket" (MM), 6 x 8 ft. (SM). Jacks skinned, making cut down belly; fresh skin cut from head to tail into strips 1 1/2 in. wide, about 15 in. long; these rolled

[p. 33(a)]

T 323 [171] as thick as thumb laid around upturned edge of circular base and one roll after another used to build up side of pot as among Yokuts (Gayton, 1929, 242). Inside and outside of pot smoothed with fingers only (SM, FP); twig, chip, or acorn husk "might have been used a little" (FP), but small polishing stone such as Yokuts employed (ibid., 243) not used, nor were fingers dipped in syrupy substance while smoothing pot as among Owens Valley Paiute (Steward, 1933, 267). After pot shaped and smoothed it was sun-dried and then put on "a blazing fire made from any kind of wood"; pot allowed to get "red hot" (FP); firing caused clay to turn gray-black (SM, FP). T [171] After cooling, pot ready for use; coating acorn mush (Gayton, 1929, 245) not given it. SM had seen Tübatulabal pots shaped like middle and right-hand specimen in upper row of Yokuts pots pictured in Kroeber's Handbook, 530, pl. 51, but had never seen incised lines, such as those on Yokuts specimen, on any Tübatulabal pottery.

T 415 Pots were used for boiling meat, small game, whole piñons and buckeye nuts, tobacco stalks; T [276] FP said that occasionally acorn mush cooked in them although it was usually stone boiled. Pottery pipes not made (SM), cane cigarette pipes being used for smoking; FC had seen old Koso T [532] woman make clay pipes for her own use. Little girls sometimes made crude unbaked (SM) clay [857] dolls (a·na·wišti·l) from red clay; SM thought such to have been aboriginal; children also occasionally made animal figures of clay, baked them (Voegelin, 1935 b, 227). Although pottery generally made by women, MM as boy had tried to make pots, but his cracked when heated, whereas "old-time pots were so hard they wouldn't break if you threw them down or hit them with a rock" T (MM).

171 Contiguous distribution of this type of pottery limited to a few Calif. and Great Basin tribes (Gayton, 1929, 248, fig. 3; Steward, 1933, 269).

T 321 Horn objects.- Mt. sheep horn used as container for pounded tobacco and lime (see section on Tobacco); spoons (ta·mil) "shaped like a kitchen spoon" were made from antelope horn, using base of horn for bowl; "men and women used spoons for eating acorn mush" (SM); FM denied use of spoons.

T 324 Steatite objects.- Stone olla, 3 ft. high, "carved out of rock," was mentioned by FM, who said his father had found it among boulders on C T hill behind Jesus ranch in South Fork valley 40 756 yrs. ago. FM could give no further details.
177 Small steatite bowls and tubular pipes with [32] bird-bone mouthpieces (pl. 1a) used as part of rain doctor's outfit. Outfit pictured, now in possession of SM, inherited by him from his stepfather, Francisco Sasterray, Tejon Indian (probably Chumash); this makes these objects foreign importations among Tübatulabal; however SM said

103 boulder at base of mts. (pl. 6d), 3 mi. SW of Onyx and 1/2 mi. E of Kelso creek, SW quarter, [773] sec. 20, T26S, R34E. Coyote broke this long boulder in 3 pieces when Bluejay tried to build a bridge from top of mts. across valley to Nichols peak.

12. hamboyam, Cane creek; general term for cane.

13. punẓi·ba·n, meadow containing pit mortar at base of foothills, 1/2 mi. NW of Onyx, SW quarter, sec. 5, T26S, R35E.

14. lelet, Nichols peak. At end of Mythical age Eagle elected to live on this peak (Voegelin, 1935 b, 207).

15. cu·iyala'a ka·ẓa·ban, Spider's pot; [773] rocky ledges on w. edge of first flat SW of Weldon, NE quarter, sec. 22, T26S, R34E. Spider had cooked chia mush; he came here and spread it out on a rock for his children to eat.

16. kutu'wi·ban, spring at head of canyon, first flat SW of Weldon, sec. 28, T26S, R34E. Eagle and his wife lived here.

17. ku·či·a·pu·lap, spring, head of second flat SW of Weldon.

18. wa·tiništ, Juniper place; 3 mi. SW of Weldon in foothills on s. edge of South Fork valley at mouths of 2 intermittently flowing streams; SE quarter, sec. 29, T26S, R34E.

19. Cave, 3 1/2 mi. W of Cook peak on Goat ranch; NW quarter, sec. 6, T27S, R34E. Abode of a mythological man-monster.

20. anayupun, flat, 4 mi. NE of Isabella on Murphy ranch; the E and W winds fought here.

21. paẓat, springs 2 mi. NE of Cook peak, E side of wide plain; SW quarter, sec. 24, T26S, R33E.

22. pi·li·wi·ban, mt. (?) near Isabella; given in Kroeber, Handbook, 607, as Piliwinipan, near Whiskey Flat or Kernville.

23. yaha·waban, junction point of Kern and South Fork of Ḳern r.; "just a name; there was no village there" (SM); Kroeber, Handbook, 607, gives Yahaua-pan as name for village site here.

24. yu·mu·gi·wala'aŋ pa·i·na·'aban, obscure meaning in reference to mythological creatures; junction point of Kern and South Fork of Kern r.

25. palakuč, fishing site on Kern r., 3 mi. SW of confluence of Kern and South Fork of Kern r.; NE quarter, sec. 1, T27S, R32E; near Indian [531 mound, now leveled, on Monroe Bechtel ranch. 532] Pictographs abundant at this site.

26. pi·ta·lap, summit on road from Hot Springs valley to Caliente and Tejon ranch.

27. palakuič, Walker basin.

28. paluntanakamapan, water where it falls; fishing site at rapids near w. end of Kern r. gorge; given in Kroeber, Handbook, 607, as name for Bakersfield.

29. pawačahalap, acorn grounds 3 mi. W of Kernville, in Greenhorn mts.

30. wa·gi·na·pu·ban, Split mt., NW of Kernville; Kroeber, Handbook, 607, gives Wokinapüipan as village site on Kern r.

[p. 40(6)]

517 these jars represent an interesting example, among a people with a comparatively simple culture, of artists playing with their technique, to degree of transferring it to another medium. Women informants' interest in these jars was fully as spontaneous as their interest in describing the money jars, admittedly their finest basketry products; ES, who no longer makes baskets, expressed her intention of making a piñon jar the next fall during the piñon harvest, for no utilitarian purpose whatsoever.

537 Speeches made to young persons at fiestas delivered by chief, dance manager, who talked "just like a peanut vendor does now" (FP). Formulas were also spoken in loud oratorical style.

533 Esoteric songs, such as those sung by shamans while curing, by rainmaker and assistants, by old man for deer hunters, etc., had words; SM remembered Yokuts (Monilabal) Coyote song:

[539]

"I'm Coyote,
Coyote singing;
I'm going to quit my song
When I go up in the sky."

Exoteric songs, such as those sung while sweating, at dances, for handgames, composed in main of meaningless syllables; SM gave dance song:

[539]

hawaya·nammi· nana
hawaya·nammi· hi· nanan
to·lo·hom i dyi

533 Myths sometimes had short songs in them, sung
773 by characters in myth (Voegelin, 1935 b, 193).

Pictographs fairly numerous in s. part of
● 532 area; these "have always been there; they were painted on the rocks by brownies (ya'hi'lwal) who
173 are about the size of a 5-yr.-old child" (SM).
[776] Pictographs are situated as follows (asterisk indicates sites visited, where figures were sketched):

532 On Bull Run creek; picture of man, woman, latter in green dress (SM).

*At pa·la·ku·č (see no. 25 under "Place Names," p. 40), a fishing site; (site no. 103 Pc in Steward, 1929, 110, pl. 52c, d).

In Chimney meadows, at spring, s. end of meadow (SM).

*Near head of Chimney canyon, e. end of South Fork valley, 1/2 mi. SE of hamlet no. 3 (fig. 11). Pit mortar holes directly underneath painting.

Four mi. SE of Weldon, on ridge, 1/2 mi. E of Kelso creek, 1 mi. S of ranch owned by Mr. Weaver Hand.

*Northern edge of South Fork valley, base of ridge 3/4 mi. SW of hamlet no. 2, near NE corner of ranch owned by Mr. J. Lowe.

*In South Fork valley, near hamlet no. 14 at base of mts.; (site no. 104 Pc in Steward, 1929, 110, fig. 40).

Packsaddle creek; (site no. 105 Pc, Steward, 1929, 111).

Representations of human figure numerous at Lowe site (fig. 13); several animal, a few human

532 figures at pa·la·ku·č (fig. 14), at 3 South Fork sites all figures painted in red; at pa·la·ku·č majority of figures in red, but a few in red and black and one, of snake (?), in black, outlined in yellow.

Little or no plastic representation, except for crude dolls children made; no realistic carving. Tule image of deceased person carried at mourning ceremony (see Rituals).

[778]

531 Symbolism apparently entirely lacking; informants could give no explanations for feather wand, woodpecker bands, other paraphernalia carried at mourning ceremonies (see Rituals); one item common among Great Basin, California tribes, that of decorating baby cradles according to sex of child (Kelly, 134; Steward, 1933, 273; Kroeber, Handbook, 536) consistently denied among Tübatulabal. A few basket patterns had descriptive names (ante).

[171]

802 Knowledge.- Decimal system used; count has been recorded (Voegelin, 1935 a, 178). Large numbers of rabbits, fish which were to be divided between several persons had to be portioned out. Sticks, marks in sand not used in division.

805 Year (šuwa·l, world) divided into u·dalami·k, fall, "when the sun is shorter" (SM); tomo·waš, winter; taha·waš, summer, "when the sun goes higher" (SM). Doubtful if solstices observed. Year divided into lunations, months starting on each crescent moon; some lunations named descriptively: ču·u·ga·nan čuwi·la·t, icicles hanging down (January?), which was followed by hu·litap, everything green; ku·la·^{wit}, when grass is ready to bloom; ibi·n wi·^{yal}, time when flowers bloom. Rest of lunations unnamed or informants had forgotten their names; no month names taken from names for fingers.

821 Stars (šu·l) not used at night for guidance;
773 not counted above 3 (Voegelin, 1935 a, 179) because "a long time ago the Indians counted all the stars and they died; that's why they're afraid to count them now" (SM). Milky Way (owi·dinpo'in, dove's fire) caused by doves who "made a fire and the smoke went white" (SM); this part of myth which SM would not tell in summertime. "The Mexicans say the Milky Way is piñole" (SM). Pleiades (a·na·wišt) are 7 women who left husbands and went up in sky. Morning star (yeu'wišn) seemed to have no myth connected with it. SM had heard of star shower, but had no comments to make.

Crescent moon lying on back presages dry weather; upright it is full of water (SM). Rainbow (tanibo·'in) has myth attached to it.

At eclipse of sun (u·muktal) people put powdered tobacco on palm of hand and blew it toward sun, shouting 3 times, "Sun, don't die; come alive," or similar entreaties. If sun should ever die, large snake (wai·i·ni·š) living up in sky would fall to earth (SM).

823 Earth dome-shaped, surrounded by water. Earth-
773 quakes (šuwa·l šidu·gat, world shaking) caused by woman (p. 60).

Directional terms obsolescent; wi·nan, N, pa·lami·k, W, talami·k, E; possibly others.

774 776 human or animal in form, who dwelt in certain localities; all these humanly shaped beings, together with shaman's animal helpers and many other animals, as bear, deer, coyote, rattlesnake, owl, hawks, etc., referred to generically as yu·mu·gi·wal, term which SM equated with Yokuts tipni (Kroeber, Handbook, 512) when it was used in reference to animals. Belief in these yu·mu··gi·wal entered into many phases of daily life; yu·mu·gi·wal not necessarily malevolently inclined, but all such had to be respected, more or less feared. Included among them were small dwarfs or "brownies" (ya'hI'Iwal) about 3 ft. high, who "looked like Indians." When hunters out camping at night, these dwarfs sometimes threw pebbles at them as they sat around fire; men picked up pebbles, spat tobacco juice on them, threw them back to dwarfs who could be heard sniffing greedily at rocks in dark, licking off tobacco juice. Brownies also occasionally actually appeared to people (Voegelin, 1935 b, 207); "when he was ill, Tony Pablo saw one of these yumugiwal looking in through the window at him; the dwarf had come to see what was the matter with him, but he didn't make Tony sick" (MM). While in jimsonweed trance MM had seen dwarf, who advised him to take second dose of jimsonweed. Pictographs in area (figs. 13, 14) also attributed to these brownies.

Many yu·mu·gi·wal are water spirits; in every spring, pool, river there dwells spirit who owns that particular body of water. One evening SM had

532

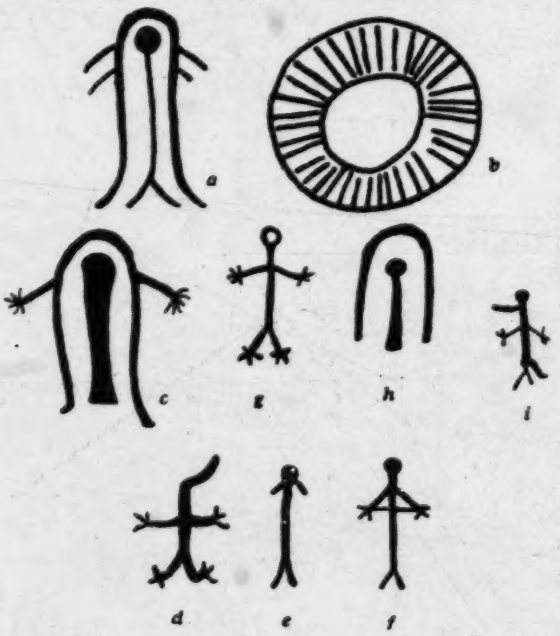

Fig. 13. Pictographs at hamlet site no. 6.

[p. 61(a)]

531
532

Fig. 14. Pictographs at hamlet site no. 2.

774
776 seen an old woman going from one spring to another on his rancheria; this old woman lived in and owned one of the springs; at another spring an otter (?), le·uše·p, could often be heard, crying "č, č, č." Man fishing at Kernville had seen small person, pa·nugiš, with human hands, fingernails 2 in. long, pulling at his line in water, whereupon fisherman had fled. Very tall man, black-skinned, was seen one morning standing on rock beside Fay creek; man who saw him went toward him, thinking creature was human being, but when man approached him, creature jumped in water, "where he lived in a large rock, which was his home" (SM). A tall man, poko, who wears a long dress of feathers or fur, lives in large rock by Chimney canyon; imut, another manlike creature, lives in mts.; anaŋgayat lives in deep fissure

[p. 61 (6)]